



BMG MS. 4129
OF THE CIRCLE AND THE
COMPOSITION THEREOF

TRANSLATION, TRANSCRIPTION & FACSIMILE

O..M..S.. ÉLUS COËNS SOURCE SERIES

Ordre Martinistes Souverains

BMG MS. 4129: Of the Circle and the Composition thereof – Translation, Transcription & Facsimilé.

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THE G.:C.:S.:I.:.

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INTRODUCTION TO ÉLUS COËNS' BMG MS. 4129

This manuscript, catalogued in the Bibliothèque municipale de Grenoble (BMG) as MS. 4129 is part of the Prunelle de Lière collection of Élus Coëns manuscripts. Its 15 handwritten pages comprise a unique piece of Élus Coëns history and show a bridge from medieval grimoiric traditions to the initiatory system of Pasqually's ordre. It is comprised of excerpts and adaptations from two important historical grimoires, that of *The Heptameron* and the *Ars Notoria*, both with intentional omissions. It should be noted that this manuscript and its extracts exist nowhere else in currently known Élus Coëns archives. They are not included or mentioned in *le fonds Z*, *le fonds Willermoz*, *le fonds Hermete* or *le Manuscrit d'Alger*.

Facsimilés of this manuscript were published by Robert Amadou in “*Le Fonds Z, les manuscrits réservés du Philosophe inconnu : La magie des Elus coëns, Théurgie : De Circulo et ejus compositione*”. Facsimilés were made available publicly via CD-ROM then the internet by *Les Gouttelettes de Rosée*, though incorrectly categorized under the name *Manuscrit d'Alger*. A Latin transcription and French translation was published by Georges Courts in his *Le Grand Manuscrit d'Alger, Tome I* available from Arqa éditions.

The primary purpose of this translation, transcription and facsimilé presentation is to compare the Coëns treatment of these grimoires, and see by the omissions where Pasqually's tradition was innovative and unique. By presenting this MS. in English, together with an annotated latin transcription and facsimilé, we intend to provide the entire resource for future English speaking Martinezists/Martinists, thereby passing on the tradition intact and fully referenced.

The Heptameron

The first nine pages of this MS. are a handwritten excerpt of *The Heptameron*, a highly influential grimoire attributed to the famous physician Peter de Abano (1250 – 1316 A.D.). According to historian Lynn Thorndike in *Magic and Experimental Science*, vol. II, p. 912, the attribution to Abano “seems quite certainly spurious”, despite Abano's reputation as a magician. Regardless of the true author of *The Heptameron*, it is generally considered to have been influenced by the earlier *Sworn Book of Honorius* (aka *Liber Juratis Honorii*) to which many similarities exist.

The Heptameron itself is a detailed grimoire with ceremonies for the angels of the seven days of the week. Excerpts from *The Heptameron* are common in *The Book of Oberon* (circa 1577), *The Book of Treasure Spirits* (from *Sloane MS. 3824*, mid-17th century), *The Grimoire of Pope Honorius* (*Le Grimoire de Pape Honorius*, circa 18th-19th century), and the grimoire is a key source for the *Lemegeton* (*Lesser Key of Solomon* or *Clavicula Salomonis Regis*).

The handwritten text in the Élus Coëns' BMG MS. 4129 is a Latin transcription of *The Heptameron*, with major omissions such as the entire hierarchies, names and sigils, as well as minor differences in spelling and punctuation. See the O.:M.:S.: Latin transcription contained herein for notes on the Latin text and its origin.

This English translation presented here is based on Robert Turner's 1655 edition of *The Heptameron*, adjusted to match the Élus Coëns BMG MS. 4129. Certain updates have been made for clarity of language. The sections [in brackets] denote passages from *The Heptameron* that are excluded from the E.C. MS. We have reformatted the unorganized paragraphs of the MS. for readability.

The Heptameron and its use in the Élus Coëns

The Heptameron has its own hierarchies of Angels, Spirits and Kings for the Seasons, Days, Hours, etc. with their own Sigils and histories which are not included in the E.C. MS. 4129. We have included these for historical study and posterity, but know that they were most likely never used by the classical Élus Coëns. The Coën would instead utilise the Names and Characters given by his or her Master, which are in turn taken from Pasqually's *Registry of 2400 Names and Sigils*.

Overall, this MS. can be seen as an introduction to the classical methods of creating magical circles, using hierarchies, preliminary blessings, consecrations, and basic invocations. The Coën would however have their own specific Operations given by their Master, according to their grade, that would utilise Pasqually's own hierarchical system.

Some Neo-Coën orders, such as the OMCC (*Ordre Martiniste des Chevaliers du Christ*) have utilised portions or even the entirety of *the Heptameron* in their workings. As stated previously, this MS. has been inaccurately placed as part of *Le Manuscrit d'Alger* (aka *Cahier Vert* or *Manuscrit de Grainville*), and as such, the Pantacle herein has been used in a variety of ways by Neo-Coën reconstructionists. We leave it to the reader to decide the validity of these interpretations within the Élus Coëns tradition.

The Ars Notoria

Pages 10 – 14 of this MS. are an extract of the *Ars Notoria* in Latin. The *Ars Notoria* (*Notary Art*, also called *Ars Nova*) is the oldest known portion of the *Lemegeton* (*Clavicula Solomonis Regis* or *The Lesser Key of Solomon*) and was first mentioned by Michael Scot in 1236 (and thus was written earlier). The *Ars Notoria* contains a series of prayers (related, like *The Heptameron*, to those in *The Sworn Book of Honorius*) intended to grant eidetic memory and instantaneous learning to the magician. Some copies and editions of the *Lemegeton* omit this work entirely. The E.C. MS. 4129 only gives an extract of the final "Oration of Four Days for a figure or Talisman of Memory".

The last page of this MS. gives an Élus Coëns circle in place of the original circle given in *The Heptameron*.

A general study and knowledge of the *Lesser Key of Solomon*, with its five books: the *Ars Goetia*, *Ars Theurgia-Goetia*, *Ars Paulina*, *Ars Almadel*, and *Ars Notoria*, as well as a general study of *The Sworn Book of Honorius* and other classical grimoires such as *The Abramelin* is recommended as foundational grimoiric knowledge for the aspiring Élu.

Lastly, as with all of our publications, we have done our best in this new translation to render it intelligible for practical use, and have included footnotes in an attempt to point out irregularities, inaccuracies and provide contextual relevance for comprehension.

It is the hope of the G.·C.·S.·I.· of the Ordre Martinistes Souverains that this present volume, combined with the Initiations and Operations of *Le Collège S.·I.·* will assist Martinists of today and the future in further combining, reforming and refining of the various streams of Martinism.

Before the Flambeaux,

Sâr Cœur de la Croix
Grand Master
Ordre Martinistes Souverains
Austin, TX, USA





**ÉLUS COËNS BMG MS. 4129
DE CIRCULO ET EJUS COMPOSITIONES**

ENGLISH TRANSLATION

ÉLUS COËNS' BMG MS. 4129

ENGLISH TRANSLATION

Of the Circle and the Composition thereof ¹

The form of Circles is not always one and the same; but is to be changed, according to the order of the Spirits that are to be called, their places, times, days and hours. For in making a Circle, it ought to be considered in what time of the year, what day, and [*what hour, that you make the Circle; what Spirits you would call,*] to what Star and Region they belong, and what functions they have.

Therefore let there be made three Circles of the latitude of nine feet, and let them be separated one from another a hands breadth².

1. In the middle³ Circle, first, write the name of the hour wherein you do the work;
2. Write the name of the Angel of the hour;⁴
3. The Sigil of the Angel of the hour;⁵
4. The name of the Angel that ruleth that day wherein you do the work, and the names of his Ministers;

¹ The beginning of this MS. is a handwritten copy of *The Heptameron*.

² Ie. Three Circles (a Central Circle, with three successive Circles for names going outwards, for a total of 4 lines/drawn Circles), the largest being 9 feet in diameter, with a handwidth of space between each Circle.

³ The 2nd Circle, ie. The Circle with one around it, and one inside of it.

⁴ *Of the names of the hours, and the Angels ruling them.* (Entire section omitted in the E.C. MS.)

It is also to be known, that the Angels do rule the hours in a successive order, according to the course of the heavens, and Planets unto which they are subject; so that that Spirit which governeth the day, ruleth also the first hour of the day; the second from this governeth the second hour; the third; the third hour, and so consequently: and when seven Planets and hours have made their revolution, it returneth again to the first which ruleth the day. Therefore we shall first speak of the names of the hours.

Hours of the Day

1: Yayn, 2: Janor, 3: Nasnia, 4: Salla, 5: Sadedali, 6: Thamur, 7: Ourer, 8: Thamic, 9: Neron, 10: Jayon, 11: Abai, 12: Natalon.

Hours of the Night

1: Beron, 2: Barol, 3: Thami, 4: Athir, 5: Mathon, 6: Rana, 7: Netos, 8: Tafrac, 9: Sassur, 10: Aglo, 11: Calerva, 12: Salam.

⁵ Omitted in the MS. and in our translation, as the E.C. would be using Pasqually's Characters and Hieroglyphs.

5. The name of the present time;⁶
6. The name of the Spirits ruling in that part of time, and their Presidents;⁷
7. The name of the head of the Sign ruling in that part of time wherein you work;⁸
8. The name of the Earth, according to that part of time wherein you work;⁹
9. And for completing the middle Circle, write the name of the Sun and of the Moon, according to the said rule of time; for as the time is changed, so the names are to be altered.¹⁰

⁶ The current season. These and the successive Names are not given in the E.C. MS. In the E.C., each Operation has its own Names, Spirits etc to be utilized. This document therefore seems to be more of a general introduction to how Circles are traditionally made. In the following footnotes we reproduce the Name from *The Heptameron*, though they are not necessarily utilized by the Coën. There are some differences and typographical errors in various editions of *The Heptameron* – here we give the most common or oldest version.

The Names of the Seasons:

Spring – **Talvi**
 Summer – **Gasmaran**
 Fall – **Ardarael**
 Winter – **Farlae**

⁷ The Angels & the President ruling said season:

Spring – **Caracasa, Core, Amatiel, Commissoros**
 Summer – **Gargatel, Tariel, Gaviel**
 Fall – **Tarquam, Gualbarel**
 Winter – **Amabael, Ctარი.**

⁸ The Chief of the season:

Spring – **Spugliguel**
 Summer – **Tubiel**
 Fall – **Tolquaret**
 Winter – **Altarib.**

⁹ The Name of the Earth according to the season:

Spring – **Amadai**
 Summer – **Festatui**
 Fall – **Rabianira**
 Winter – **Gerenia.**

¹⁰

The Name of the Sun according to the season:

Spring – **Abaym**
 Summer – **Atbemay**
 Fall – **Abragini**
 Winter – **Commutaf.**

The Name of the Moon according to the season:

Spring – **Augusia**
 Summer – **Armatas**
 Fall – **Matasignais**
 Winter – **Affaterim.**

And in the superior Circle¹¹, let there be drawn in the four Angles, the names of the presidential Angels of the Air, that day wherein you would do this work; [*to wit, the name of the King and his three Ministers.*¹² Without the Circle, in four] Angles, let Pentagrams be drawn.

In the inferior Circle¹³ let there be written four Divine Names separated by crosses (⌘).

In the central Circle¹⁴, towards the East let there be written **Alpha**, and towards the West let there be written **Omega**, and let a cross divide the middle of the Circle.

When the Circle is thus finished, according to the rule now before written, you shall proceed.¹⁵

The Consecrations [*and Benedictions*]: and first of the Benediction of the Circle

When the Circle is ritely perfected, springs the same with holy water and say :

English: **Thou shalt purge me with hyssop, O Lord, and I shall be clean: Thou shalt wash me, and I shall be whiter than snow.**

Latin: **Asperges me domine hyssopo et mundabor, lavabis me, et super nivem dealbabor.**

The Benediction of Perfumes

See the last page of the *Enchiridionis* for the benediction of fire.¹⁶

¹¹ The outermost Circle.

¹² The Names of the Angels of the Air of the Day, ie. the President and his Ministers:

Sunday	Monday	Tuesday	Wednesay	Thursday	Friday	Saturday
K: Varcan	K: Arcan	K: Samax	K: Mediat	K: Suth	K: Sarabotes	K: Maymon
M: Tus	M: Bilet	M: Carmax	M:	M: Maguth	M: Amabiel	M:
Andas	Missabu	Ismoli	Suquinos	Gutrix	Aba	Abumalith
Cynabal	Abuzaba	Paffran	Sallales		Abalidoth	Assaibi
					Flaef	Balidet

¹³ The innermost Circle, closest to the Center: **Adonay** (**Adonai** – אֲדֹנָי), **Eloy** (**Eloi** or **Eloha** – אֱלֹהִים), **Agla** (**A.G.L.A.** – אֲגֵלָא, a Notarikon for **Atah Gibor Le-Olam Adonai**, “Though art mighty in eternity, Lord) and **Tetragrammaton** (**YHVH** – יהוה).

¹⁴ The centre of the Three Circles wherein the Operator stands.

¹⁵ Again, here the E.C. MS. omits the entire section *On the Names of the Hours and the Angels ruling them*, as the Coën would instead utilise Pasqually’s hierarchies. We have reproduced them in the footnotes above for posterity.

¹⁶ The following section until *Of the Garment and Pentacle* is omitted in the E.C. MS. We have included it for posterity.

[“God of Abraham, God of Isaac, God of Jacob, bless here these creatures of incense, that they may fill up the power and virtue of their odours; so that neither the enemy, nor any false imagination may be able to enter into them: through our Lord Jesus Christ, Amen.”¹⁷

Then let them be sprinkled with holy water.

The Exorcism of the Fire upon which the Perfumes are to be put

The fire which is to be used for fumigations, is to be a new vessel of earth. Let it be exorcised in the following manner:

“I exorcise thee, O thou creature of fire, by Him by whom all things are made, that forthwith thou cast away every phantasm from thee, that it shall not be able to do any hurt in any thing.”

Then say: “Bless, O Lord, this creature of fire, and sanctify it, that it may be blessed to set forth the praise of thy Holy Name, that no hurt may come to the Exorcisers or Spectators: through our Lord Jesus Christ, Amen.”]

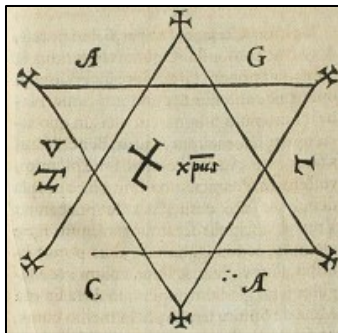
¹⁷ Compare with version given in Gollancz’ Hebrew edition of the *Key of Solomon (Mafteah Shelomoh)*: “O God of Abraham, God of Isaac, and God of Jacob, put Thy blessing upon these perfumes, so as to enlarge the power of their fragrance and their efficacy, in order that no enemy shall be able to enter them, nor any other forms, in the Name of Adonai, the Living God, and Ruler for generation upon generation. Amen!”

Of the Garment and Pentacle

[Let it be a Priest's] Garment [, if it can be had,] let it be of linen, and clean. Then take this Pentacle made in the day and hour of Mercury, the Moon increasing, written in parchment made of a kids skin¹⁸. But first let there be said over it the Mass of the Holy Spirit, and let it be sprinkled with water [of baptism.]



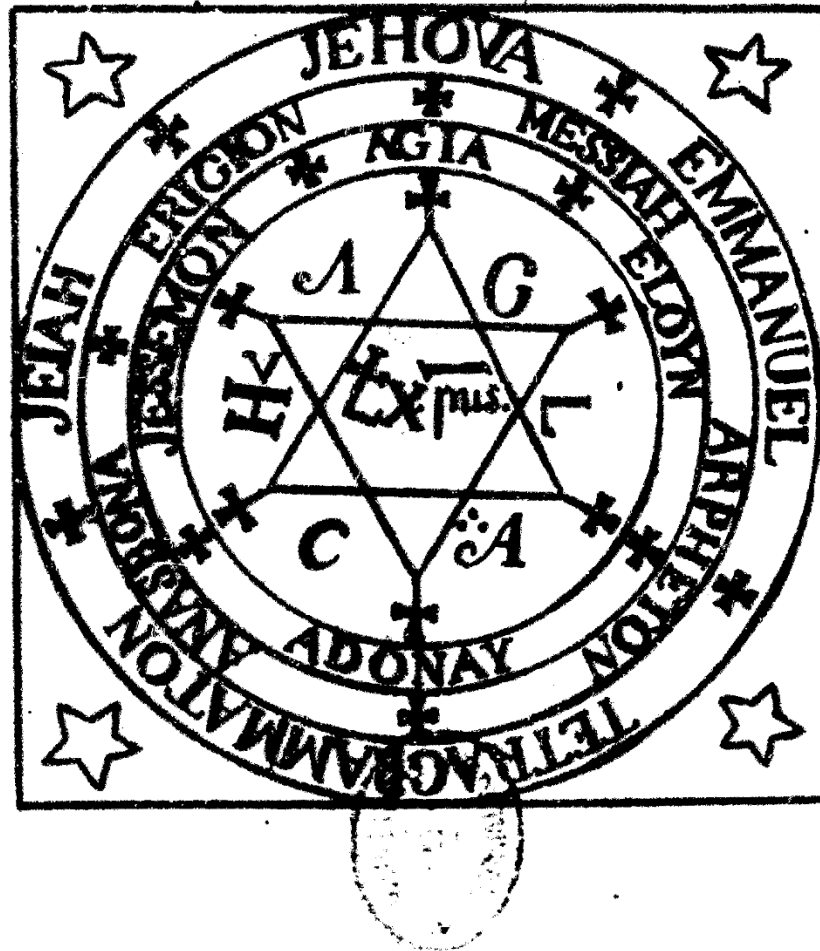
Pentacle from the E.C. MS.



(Compare with the Pentacle above from the 1599 Latin edition of *The Heptameron*.)

¹⁸ Goat's skin.

GRAND PENTACLE DE SALOMON.



(Compare also with the *Grand Pantacle of Solomon* above from *Les œuvres magiques de Henri-Cornielle Agrippa, par Pierre d'Aban, Latin et Francais*, published 1788 in Liège.)

Oration to be said, when the Vesture is put on

Ancor, Amacor, Amides, Theodonas, Anitor, by the merits of thy Angel, O Lord, I will put on the Garments of Salvation, that this which I desire I may bring to effect: through thee the most holy Adonai¹⁹, whose kingdom endureth for ever and ever. Amen.

Of the Manner of Working

Let the Moon be increasing and equal, if it may then be done, and let her not be combust. The Operator ought to be clean and purified by the space of nine days before the beginning of the work, and to be confessed, and receive the Holy Communion.

Let him have ready the perfume appropriated to the day wherein he would perform the work. He ought also to have holy water from a Priest, and a new earthen vessel with fire, a Vesture [*and a Pentacle; and let all these things be rightly and duly consecrated*] and prepared. Let one of the servants carry the earthen vessel full of fire, and the perfumes, and let another bear the book, another the Garment and Pentacle, and let the master carry the Sword; over which there must be said one mass of the Holy Spirit; and on the middle of the Sword, let there be written this name AGLA ✠, and on the other side thereof, this name ✠ ON ✠. And as he goeth to the consecrated place, let him continually read Letanies, the servants answering. And when he cometh to the place where he will erect the Circle, let him draw the lines of the Circle, as we have before taught: and after he hath made it, let him sprinkle the Circle with holy water, saying: **Asperges me domine hyssopo et [mundabor, lavabis me, et super nivem dealabor.]**

The Master therefore ought to be purified with fasting, chastity, and abstinency from all luxury the space of three whole days before the day of the operation. And on the day that he would do the work, being clothed with pure garments, and furnished with Pentacles, Perfumes, and other things necessary hereunto, let him enter the Circle, and call the Angels from the four parts of the world, which do govern the seven Planets the seven days of the week, Colours and Metals; whose name you shall see in their places. And with bended knees invocing the said Angels particularly, let him say:

O angels spoken of before, be my helpers in these petitions, and help me in my affairs and petitions.

Then let him call the Angels from the four parts of the world, that rule the Air the same day wherein he doth the work or experiment. And having implored especially all the Names and Spirits written in the Circle, let him say:

¹⁹ “Tonada” or “ianoda” (Adonai spelled backwards, as in Hebrew) is given as “Adonay” in *The Heptameron*. We give the standard modern spelling “Adonai” (אֲדֹנָי) in our translation.

“I adjure and call you all forth, by the seat of Adonai, and by Hagios²⁰, O Theos²¹, Ischyros²², Athantos²³; Paracletus²⁴, Alpha & Omega, and by these three Secret names: Agla, On, Tetragrammaton, that you at once fulfill what I desire.”

These things being performed, let him read the Conjunction assigned for the day wherein he maketh the experiments, as we have before spoken; but if they shall be pertinacious and refractory, and will not yield themselves obedient, neither to the Conjunction assigned to the day, nor to the prayers before made, then use the Conjunctions and Exorcisms following.

Exorcism of the Spirits of the Air

We being made after the image of God, endowed with power from God, and made after his will, do exorcise you, by the most mighty and powerful name of God, *[El]*, strong and wonderful, (*here name the Spirit which is to appear*), and we command you by Him who spoke the word and it was done, and by all the names of God, and by the name Adonai, El, Elohim, Eloah, Tzabaoth, Elion, Eserchie, Yah, Tetragrammaton, Shaddai²⁵, Lord God Most High: we exorcise you, and powerfully command you that you forthwith appear unto us here before this Circle in a fair *[human]* shape, *[without any deformity or tortuosity; come]* ye all such, because we command you by the name ✠ Yahveh ✠²⁶, which Adam heard and spoke; and by the name of God, AGLA, which Lot heard, and was saved with his family; and by the name Ioth which Jacob heard from the angel wrestling with him, and was delivered from the hand of his brother Esau; and by the name Anaphexeton, which Aaron heard and spoke, and was made wise; and by the name Tzabaoth, which Moses named, and all the rivers were turned into blood; and by the name Eserchie Oriston, which Moses named, *[and all the rivers brought forth frogs, and they ascended into the houses of the Egyptians, destroying all things; and by the name Elion, which Moses named,]* and there was great hail, such as had not been since the beginning of the world; and by the name Adonai, which Moses named, and there came up locusts, which appeared upon the whole land of Egypt, and devoured all which the hail had left; and by the name Schema Amathia, which Joshua called upon, and the sun stayed his course; and by the name Alpha and Omega, which Daniel named, and destroyed Bel and slew the dragon; and in the name Emmanuel, which the three children, Sidrach, Misach, and Abednego, sung in the midst of the fiery furnace, and were delivered; and by the name Hagios;

²⁰ ἅγιος, (Strong's G40): “Set apart, holy, sacred”.

²¹ Θεός, (Strong's G2316): “God”.

²² ἰσχυρός (Strong's G2478): “Strong, Mighty”.

²³ Ἀθάνατος: “Immortal”.

²⁴ Advocate, comforter, defender, helper.

²⁵ Given in *The Heptameron* as “Adonay, El, Elohim, Elohe, Zebaoth, Elion, Escerehie, Iah, Tetragrammaton, Sadai” which are all common Divine Names except Eserchie which is considered an Angel Moses called upon, but whose name also have been used for “God”. We have given the standard modern spellings, accounting for the original Hebrew spellings.

²⁶ Given in *The Heptameron* as “Yaw and Vau”, and in the E.C. MS. as “I ✠ et V ✠”, this arguably should be pronounced “Yahveh”.

and by the seal of Adonai; and by O Theos, Ischyros, Athanatos, Paracletus; and by these three secret names, Agla, On, Tetragrammaton, I do adjure and contest you; and by these names, and by all the other names of the living and true God²⁷, our Lord Almighty, I exorcise and command you, by Him who spoke the word and it was done, to whom all creatures are obedient; and by the dreadful judgment of God; and by the uncertain sea of glass, which is before the divine Majesty, mighty and powerful; by the four beasts before the throne, having eyes before and behind; and by the fire round about his throne²⁸; and by the holy angels of heaven; by the mighty wisdom of God, we do powerfully exorcise you, that you appear here before this circle, to fulfil our will in all things which shall seem good unto us; by the seat of Baldachin²⁹, and by this name Primeumaton, which Moses named, and the earth opened and swallowed up Datan, Korah et Abiron³⁰, and in the power of that name Primeumaton, commanding the whole host of heaven, we curse you, and deprive you of your office, joy, and place, and do bind you in the depth of the bottomless pit, there to remain until the dreadful day of the last judgment; and we bind you into eternal fire, and into the lake of fire and brimstone, unless you forthwith appear before this circle to do our will: therefore, come ye, by these names, Adonai ✕, Tzabaoth ✕, Adonai ✕, Amioram; come ye, come ye, come ye, Adonai commandeth; ✕ Shaddai ✕, the most mighty King of Kings, whose power no creature is able to resist, be unto you most dreadful, unless ye obey, and forthwith affably appear before this Circle, let miserable ruin and fire unquenchable remain with you; therefore come ye, in the name of Adonai, Tzabaoth, Adonai, Amioram; come, come, why stay you? Hasten! Adonai ✕ [Shaddai ✕], the King of Kings commands you: El ✕ Aty ✕ Titeip ✕ Azia ✕ Hin ✕ Ien ✕ Minosel ✕ Achadan ✕ Vay ✕ Vaah ✕ Ey ✕ Haa ✕ Eie ✕ Eye ✕ Ael ✕ El ✕ El ✕ El ✕ Ahi ✕ Hau ✕ Hau ✕ Hau ✕ Vau ✕ Vau ✕ Vau ✕ Vau ✕.

A Prayer to God, to be said in the Four Parts of the World, in the Circle

Amorule, Taneha, Latisten, Rabur, Taneha, Latisten, Escha, Aladia, Alpha & Omega, Leyste, Oriston, Adonai ✕: O my most merciful heavenly Father, have mercy upon me, although a sinner; make appear the arm of thy power in me this day (although thy unworthy child) against these obstinate and pernicious Spirits, that I by thy will may be made a contemplator of thy divine works, and may be illustrated with all wisdom, and always worship and glorify thy name. I humbly implore and beseech thee, that these Spirits which I call by thy judgement, may be bound and constrained to come, and give true and perfect answers to those things which I shall ask them, and that they may declare and shew unto us those things which by me or us shall be commanded them, not hurting any creature, neither injuring nor terrifying me or my fellows, nor hurting any other creature, and affrighting no man; but let them be obedient to my requests, in all these things which I command them.

²⁷ Given as “D ✕ E ✕ I ✕” in the E.C. MS.

²⁸ Given as “T ✕” in the E.C. MS.

²⁹ Solomon’s chariot / bed (Song of Solomon 3:9).


³⁰ Leaders of the rebellion in the camp of Israel.

Then let him stand in the middle of the Circle, and hold his hand towards the Pentacle, and say:

By the pentacle of Solomon I have called you; give me a true answer.

Then let him say,

Beralanensis ✕, Baldachiensis ✕, Paumachia, and Apologia Sedes, by the most mighty kings and powers, and the most powerful princes, genii, Liachidæ, ministers of the Tartarean seat, chief prince of the seat of Apologia, in the ninth legion, I invoke you, and by invoking, conjure you; [and being armed with power from the supreme Majesty,] I strongly command you, by Him who spoke and it was done, and to whom all creatures are obedient; and by this ineffable name ✕ םׁ, Tetragrammaton םׁׁׁׁ ✕³¹, which being heard the elements are overthrown, the air is shaken, the sea runneth back, the fire is quenched, the earth trembles, and all the host of the celestials, and terrestrials, and infernals do tremble together, and are troubled and confounded: wherefore, forthwith and without delay, do you come from all parts of the world, and make rational answers unto all things I shall ask of you; and come ye peaceably, visibly and affably now, without delay, manifesting what we desire, being conjured

by the Eternal Name  of the living and true God ✕ Helioren³², and fulfil our commands, and persist unto the end, and according to our intentions, visibly and affably speaking unto us with a clear voice, intelligible, and without any ambiguity.

Visions and Apparitions

These things being duly performed, there will appear infinite visions, apparitions, phantasms, beating of drums, and the sound of all kinds of musical instruments; which is done by the Spirits, that with the terror they might force some of the companions out of the Circle, because they can effect nothing against the exorcist himself: after this you shall see an infinite company of archers, with a great multitude of horrible beasts, which will arrange themselves as if they would devour the companions; nevertheless, fear nothing.

Then the exorcist³³, holding the pentacle in his hand, let him say:

Flee with your iniquities, by virtue of the banner of God ✕.

Then will the Spirits be compelled to obey the exorcist, and the company shall see them no more.

Then let the Exorcist say, stretching out his hand to the Pentacle:

³¹ Written as “✕ םׁ. Tetragram, mema, ton, םׁׁׁׁ ✕ IV. ✕” in the E.C. MS.

³² “Elyorem” in *Liber Iuratus* (97th name of God), and spelled “Helioren” or “Heliorem” in various *Hepatameron* MS, and “Helioren” in the 1st Conjunction of the *Lesser Key of Solomon*.

³³ Priest, Master, Operator.

Behold the Pentacle of Solomon, Moses and Joshua,³⁴ which I have brought into your presence; behold the person of the exorcist in the middle of the exorcism, who is armed by God, without fear, and well provided, who potently invocateth and calleth you by exorcising; come, therefore, with speed, by the virtue of these names; Aye, Saraye, Aye, Saraye, Aye, Saraye; defer not to come, by the eternal names of the living and true ☩ God ☩, Eloy, Archima, ☩ Rabur ☩, and by the Pentacle of Solomon here present, which powerfully reigns over you; and by the virtue of the celestial Spirits, your lords; and by the person of the exorcist, in the middle of the exorcism: being conjured, make haste and come, and yield obedience to your master, who is called Octinomos³⁵.

This being accomplished, he should whistle³⁶ towards the four parts of the world, and immediately you will see great movements, and when you see this, say:

Why stay you? Wherefore do you delay? What do you? Prepare yourselves to be obedient to your master in the name of the Lord, Bathat or Vachat rushing upon Abrac, Abeor coming upon Aberer.

Then they will immediately come in their proper forms; and when you see them before the circle, shew them the pentacle covered with fine linen; uncover it, and say:

☩ Behold your conclusion if you refuse to be obedient...

And suddenly they will appear in a peaceable form, and will say, Ask what you will, for we are prepared to fulfil all your commands, for the Lord hath subjected us hereunto.

Then let the exorcist say:

Welcome spirits, or most noble princes, because I have called you through Him to whom every knee doth bow, in heaven, on earth, and in hell; in whose hands are all the kingdoms of kings, neither is there any able to contradict his Majesty. Wherefore, I bind you, that you remain affable and visible before this circle, so long and so constant; neither shall you depart without my licence, until you have truly and without any fallacy performed my will, by virtue of his power who hath set the sea her bounds, beyond which it cannot pass, nor go beyond the law of his providence, namely, of the Most High God ☩, Lord, and King, who hath created all things. Amen.

³⁴ Moses and Joshua are named in the E.C. MS., but not *The Heptameron*.

³⁵ Title of a Master Magician.

³⁶ Joseph H. Peterson's translation of the Latin at esotericarchives.com (the *Twilit Grotto Esoteric Archives* © Joseph H. Peterson 1998, 2008).

In Peterson's notes he adds:

“[Barrett's translation reads: “This being performed, immediately there will be hissings in the four parts of the world, and then immediately you shall see great motions; which when you see, say...” However, this is clearly inconsistent with the Latin text. The true meaning is evident by comparing with *Liber Iuratus*, CXXXIII: *Hic sibilet undique semel et statim videbit motus et signa propria* (“Here he should whistle once on each side, and immediately he will see movements and relevant signs.”) (Peterson, 2016, p. 277.) Honorius also contains elaborate instructions for preparing a magic whistle used to call forth the spirits (Peterson, 2015, p. 297). Unfortunately, Lisiewski (*Ceremonial Magic*, 2004, p. 166.) and others have perpetuated Barrett's mistake.]”

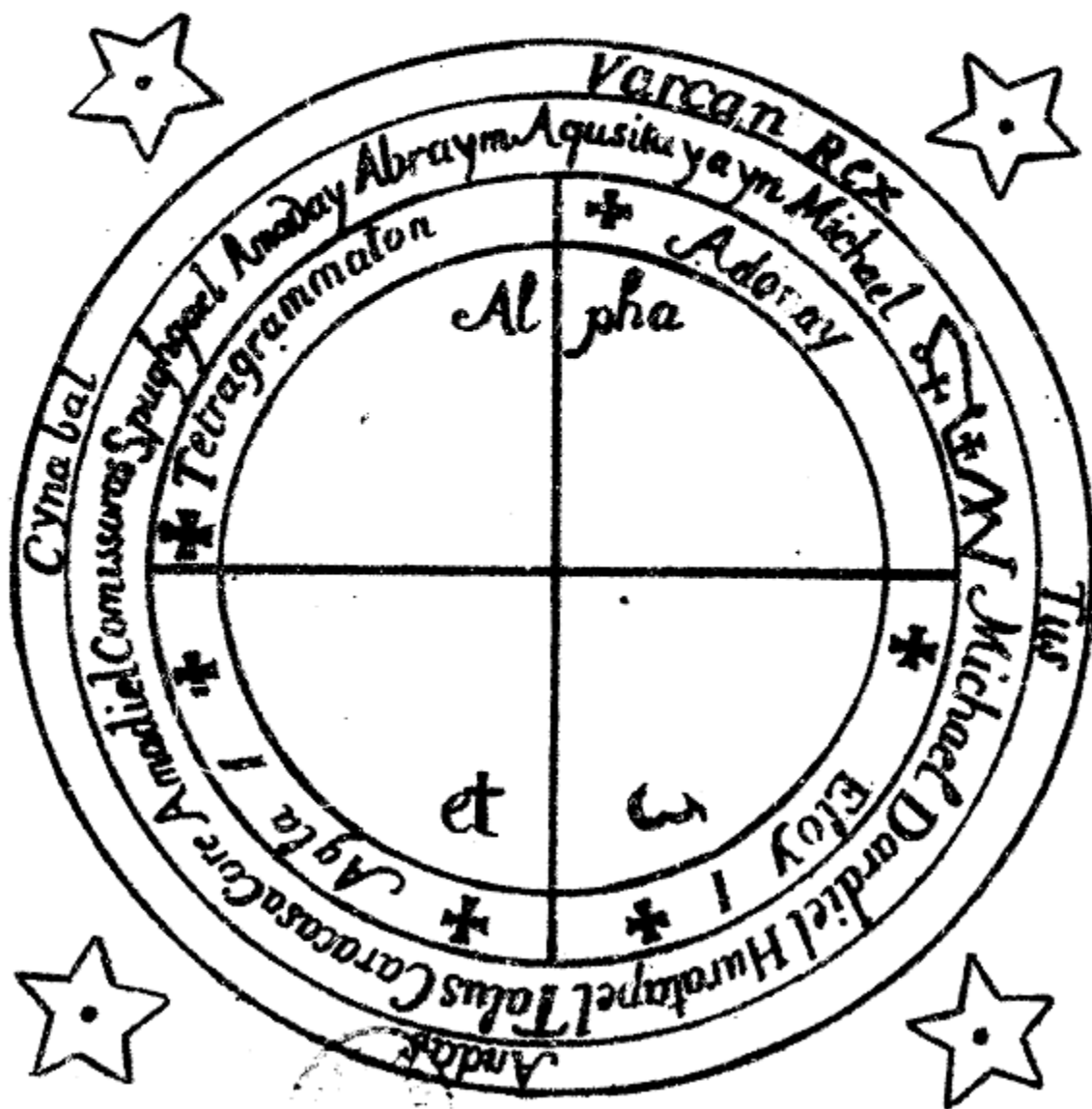
Then command what you will, and it shall be done. Afterwards license them thus:

In nomine ✕ Patris ✕ Filii ✕ Spiritus Sancti ✕, go in peace unto your places; peace be between us and you; be ye ready to come when you are called.

These are the things which Peter de Abano hath spoken concerning Magical Elements. But that you may the better know the manner of composing a Circle, I will set down one Scheme; so that if any one would make a Circle in Spring-time for the first hour of Lords day, it must be in the same manner as is the figure following.³⁷

³⁷ An example E.C. Circle is given at the end of the MS. The Circle from *The Heptameron* was not included in the E.C. MS., though we have included it on the following page for reference. The unique E.C. Circle given at the end of this MS. is proper to Coën work.

FIGURA CIRCULI PRO PRIMA HORA DIEI DOMINICÆ VERIS TEMPORE.



(The figure of a Circle for the first hour of the Lords day, in Spring-time from *Les œuvres magiques de Henri-Cornielle Agrippa, par Pierre d'Aban, Latin et Francais*, published 1788 in Liège. Circle not reproduced in the E.C. MS.)

P. 94.



(From pg. 94 of *Les œuvres magiques de Henri-Cornielle Agrippa, par Pierre d'Aban, Latin et Francais*, published 1788 in Liège. This section not reproduced in the E.C. MS. Note the similarity with the EASIA-EASIE *Pantacle of Protection* reproduced below.

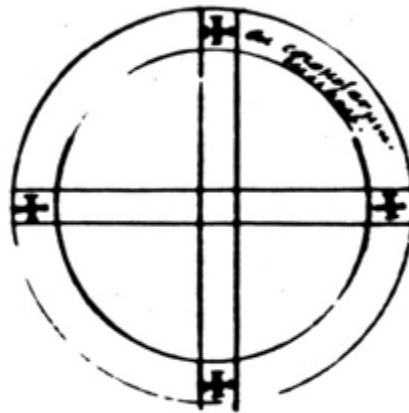


**For four days let the Figure of Memory be consecrated through these
Orations³⁸**

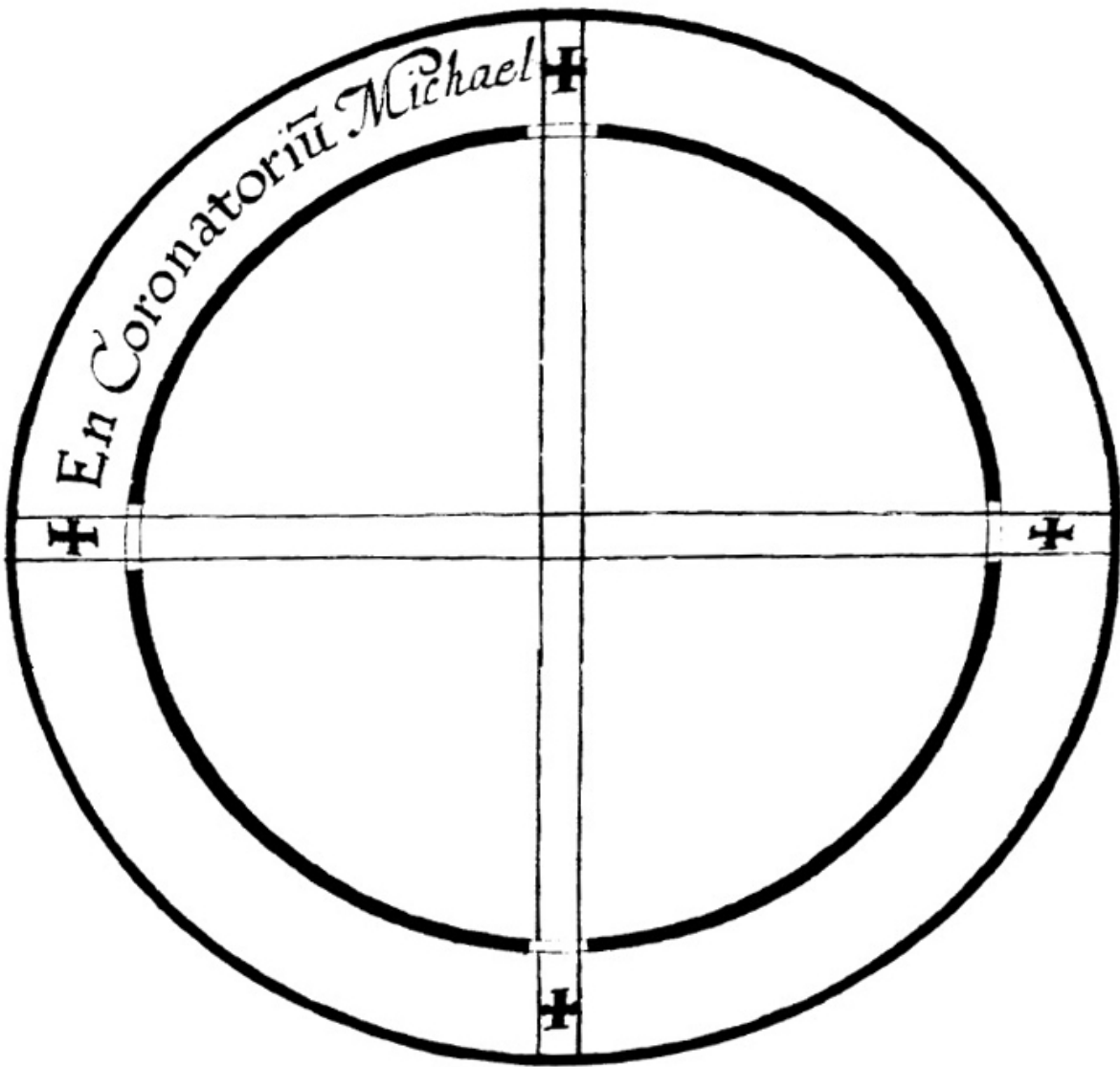
“O Father of all creatures, of the Sun and of the Moon.”

Then, on the final day, oblige yourself to bathe and dress in clean garments, and in a private location, having thus adorned yourself for prayer, fumigate yourself with frankincense. Come at the obliged hour in the night with a lit candle in order that no one may see you, and before your bed, kneel and pray with highest devotion:

“Highest Father, most holy.” Speak this seven or nine times. Afterward, pass the figure about your head with reverence, and sleep in your bed dressed in clean linen garments. Doubt not that you shalt acquire that which you seek, for this has been proven by many to whom the secrets of the celestial kingdom have been granted. Amen.



³⁸ The remainder of the E.C. MS. is an extract of the final Oration of the *Ars Notoria* in Latin.



From the final section (*Ars Notoria*)
of Dr. Rudd's *Salomon's Spirits*, Harley MS. 6483.

Hundred thirty fourth
Sheet - Dr. Rudd -

Ars Notoria.

Let the following prayer be spoken while standing

Greatest God, most holy Father, most sacred sanctifier of the saints, three and one, highest king of kings; most powerful, most glorious, and most wise distributor; ruler, leader of all creatures visible and invisible, God most powerful, whose terrible and ineffable majesty is to be feared, whose omnipotence comprises the heaven and earth, the sea, hell, in what way the entirety of the world respects and venerates you, trembles and obeys you, Lord of Hosts, unconquerable God, most powerful, great, and immeasurable; whom the senses cannot grasp; worthy of love above all things, O admirable teacher of teachers, instructor of unconquerable masters, O thou wisest instructor of the meek, most benevolent lover of the humble, God of knowledge and God of wisdom, in whom are all the treasures of great wisdom and knowledge; thou who art able to teach man all wisdom and knowledge without labor or delay: thou who art the vigilant watcher of the past, present, and future and unremitting examiner of the hearts of all men; through whom we exist, through whom we live and will die; Thou who sits upon the Cherubim, thou alone looks upon and rule the bottomless pits; thou who divides and governs the universe. I confess today, in the face of thy holy and glorious majesty, and in the face of all of the virtues of heaven and all who share in the praising and blessing of my lord and master, and invoking your great and wonderful name that is above all; and thus do I pray to you, O omnipotent lord on high; thou whom I worship, respect, and fear, O mighty Adonai. Dispensator of all beatitudes and of all worth, of the breadth of miracles and of highest honor, of the most abundant power, mercifully, abundantly, and perpetually; grant that the manifold gift of the holy spirit be bestowed upon me this very day. And now, O most clement lord, thou who created the first man Adam in thine own image and likeness, deem me worthy and comfort the temple of my body, and let thy Holy Spirit descend and dwell in my Heart, that I may shine forth the wonderful beams of thy Glory: as thou hast been pleased wonderfully to operate in thy faithful Saints; So O God, most wonderful King, and eternal glory, send forth from the seat of thy glorious Majesty, a seven-fold blessing of thy grace, the Spirit of Wisdom and Understanding, the Spirit of fortitude and Counsel, the Spirit of knowledge and Godliness, the Spirit of fear and love of thee, to understand thy wonderful Holy and occult mysteries, which thou art pleased to reveal, and which are fitting for thine to know, that I may comprehend the depth, goodness, and inestimable sweetness of thy most immense Mercy, Piety and Divinity. And now O most merciful Lord, who didst breath into the first Man the breath of life, be pleased this day to infuse into my Heart a true perfect perceiving, powerful and right understanding in all things; a quick, lasting, and indeficient Memory, and efficacious Eloquence; the sweet, quick and piercing Grace of thy Holy Spirit, and of the multitude of thy blessings, which thou bountifully bestowest: grant that I may despise all other things, and glorify, praise, adore, bless and magnify thee the King of Kings, and Lord of Lords; and always set forth thy praise, mercy, and omnipotency: that thy praise may always be in my mouth, and my Soul may be inflamed with thy Glory for ever before thee. O thou who art God omnipotents, King of all things, the greatest peace and perfectest wisdom, ineffable and inestimable sweetness and delight, the unexpressible joy of all good, the desire of all the blessed, their life, comfort, and glorious end; who was from eternity, and is and ever shall be virtue invincible, without parts or passions; Splendor and glory unquenchable; benediction, honour, praise, and venerable glory before all Worlds, since and everlastingly time without end, Amen.

The following Oration hath power to expell all lusts

Lord, Holy Father, omnipotent eternal God, of inestimable mercy and immense goodness; O most merciful Jesus Christ, repairer and restorer of mankind; O Holy Ghost, comforter and love of the faithful: who holdest all the Earth in thy fingers, and weighest all the Mountains and Hills in the World; who dost wonders past searching out, whose power there is nothing can resist, whose wayes are past finding out: defend my Soul, and deliver my Heart from the wicked cogitations of this World; extinguish and repress in me by thy power all the sparks of lust and fornication, that I may more intently love thy works, and that the virtue of thy Holy Spirit may be increased in me, among the saving gifts of thy faithful, to the comfort and salvation of my Heart, Soul, and Body. O most great and most Holy God, Maker, Redeemer, and Restorer of mankind, I am thy servant, the Son of thy hand-maid, and the work of thy hands: O most merciful God and Redeemer, I cry and sigh before the sight of thy great Majesty, beseeching thee, with my whole Heart, to restore me a miserable sinner, and receive me to thy great mercy; give me Eloquence, Learning, and Knowledge, that those that shall hear my words, they may be mellifluous in their Hearts; that seeing and hearing thy wisdom, the proud may be made humble, and hear and understand my words with great humility, and consider the greatness and goodness of thy blessings, who livest and reignest now and forever, Amen.

Note, that if you desire to know any thing that you are ignorant of, especially of any Science, read this Oration: **“I confess my self to thee this day, O God the Father of Heaven and Earth”**³⁹, three times; and in the end express ✕ for what you desire to be heard; afterwards, in the Evening when you go to Bed, say the Oration: *Theos* throughout⁴⁰, and the Psalm *Qui Habitat*⁴¹, with this versicle, *Emitte Spiritum*; and go to sleep, and take the Figure for this purpose, and put it under the right Ear: and about the second or third hour of the night, thou shalt see thy desires, and know without doubt that which thou desirest to find out: and write in thy right hand Alpha and Omega, with the sign of the

³⁹ See *Matthew 9:25 & Luke 10:21*.

⁴⁰ **“O Theos, Ischyros, Athanatos, Paracletus; and by these three secret names, Agla, On, Tetragrammaton, I do adjure and contest you; and by these names, and by all the other names of the living and true God⁴⁰, our Lord Almighty...”**

⁴¹ *Psalm 91*, from the *Revised Grail Psalms*:

He who dwells in the shelter of the Most High, and abides in the shade of the Almighty, says to the LORD, “My refuge, my stronghold, my God in whom I trust!”

He will free you from the snare of the fowler, from the destructive plague; he will conceal you with his pinions, and under his wings you will find refuge. His faithfulness is buckler and shield.

You will not fear the terror of the night, nor the arrow that flies by day, nor the plague that prowls in the darkness, nor the scourge that lays waste at noon.

A thousand may fall at your side, ten thousand fall at your right: you it will never approach.

Your eyes have only to look to see how the wicked are repaid. For you, O LORD, are my refuge. You have made the Most High your dwelling.

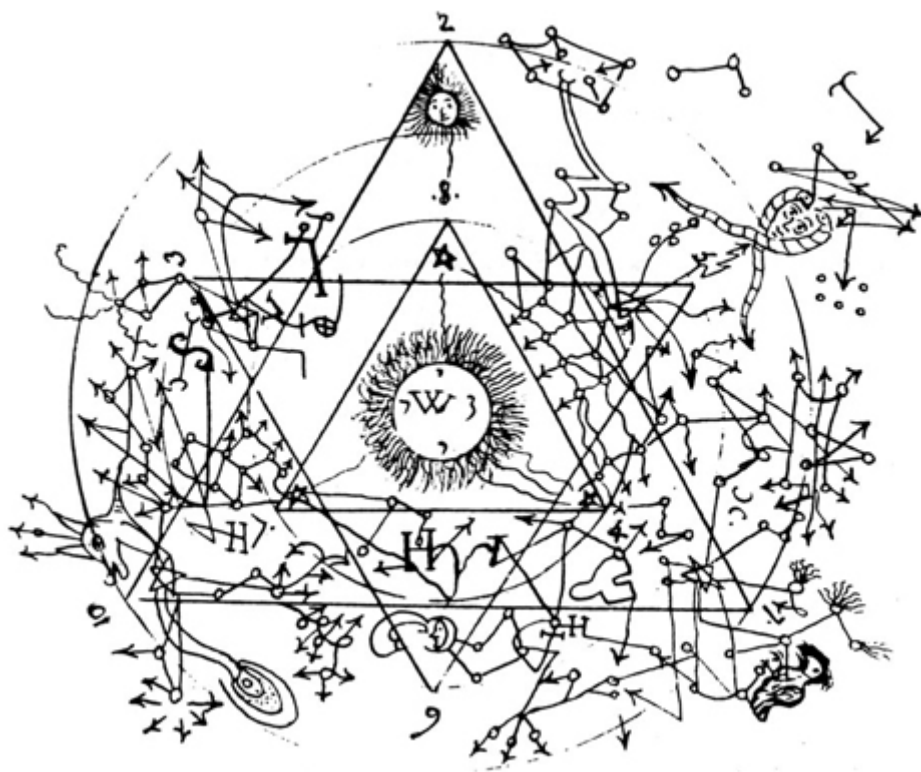
Upon you no evil shall fall, no plague approach your tent. For you has he commanded his angels to keep you in all your ways.

They shall bear you upon their hands, lest you strike your foot against a stone. On the lion and the viper you will tread, and trample the young lion and the serpent.

Since he clings to me in love, I will free him, protect him, for he knows my name. When he calls on me, I will answer him; I will be with him in distress; I will deliver him, and give him glory.

With length of days I will content him; I will show him my saving power.

Cross, and put that hand under thy right Ear, and fast the day before; only once eating such meat as is used on fasting dayes.



E.C. Circle from the final page of BMG MS. 4129.



**ÉLUS COËNS BMG MS. 4129
DE CIRCULO ET EJUS COMPOSITIONES**

LATIN TRANSCRIPTION

ÉLUS COËNS' BMG MS. 4129

LATIN TRANSCRIPTION

De Circulo et ejus Compositiones⁴²

Circulorum autem ratio non est una eadem semper; sed pro ratione spirituum invocandorum, locorum, temporum dierum et horarum mutari solent: oportet enim in constituendo circulo considerare quo tempore anni, quo die et *[qua hora circulum facias: quos Spiritus advocare velis, cui]* stellæ et regioni præsent et quas functiones habeant. Fiant igitur tres circuli *[latitudinis]* pedum novem, et qui distent unus ab alio palmum unum, et in medio circulo scribe:

Primo nomen horæ in qua *[tu]* facis opus;

2nd nomen angeli horæ;

3rd Sigillum angeli horæ;

4th nomen angeli qui præest ei diei qua tu facis opus et ministrorum ejus;

5th nomen temporis presentis *[præsensis]*;

6th nomen spirituum regnantium in ea temporis parte et ei præsentium;

7th nomen capitis Signi regantis *[regnantis]* ea temporis parte qua facis opus;

8th nomen terræ secundum eam partem temporis in qua facis opus;

9th et pro complemento medii circuli, scribe nomina Solis et lunæ, secundum prædictam temporis rationem: mutato enim tempore mutant et nomina;

in superiore autem circulo assignentur in quatuor angulis, nomina angelorum aeri præsentium eo die quo facis opus regis, *[scilicet et trium ministrorum eius. Extra circulum in quatuor] anguli[s]* sint pentagoni.

In inferiore circulo scribantur quatuor nomina divina, crucibus interpositus.

In medio circuli, *[scilicet]* ad orientem, scribatur alpha, *[et]* ad occidentem, scribatur omega.

Dividat quarto *[dividatque]* crux medium circuli.

⁴² The beginning of this MS. is a handwritten copy of *The Heptameron* (“seven days”) in Latin..

Perfecto circulo, secundum rationem infra scriptam procedes.⁴³

De Consecrationibus [*et Benedictionibus*] et primo de circuli benedictione.

Postquam ritè perfectus erit circulus, asperge eum aqua benedicta seu [*lustrali*] et dic[e]: asperges me domine hissopo [*hyssopo*] et mundabor, lavabis me, etc [*et super nivem dealbabor.*]⁴⁴

Benédictio fumigiorum

Vide in ultima pagina *Enchiridionis* sicut pro benedictione ignis.⁴⁵

[“Deus Abraham, Deus Isaac, Deus Iacob, benedic huc creaturas specierum, ut vim et virtutem odorum suorum amplient, ne hostis, nec phantasma in eas intrare possit: per Dominum nostrum Iesum Christum, etc.”]

Deinde aspergantur aqua benedicta.

Exorcismus ignis, cui superponuntur fumigia.

Ignis quo utendum est, ad suffumigationes, sit in vase fictili seu terreo, novo.

Exorcisatur autem hoc modo:

“Exorciso te, creatura ignis, per illum, per quem facta sunt omnia, ut statim omne phantasma eiicias a te, ut nocere non possit in aliquo.”

Deinde dic:

“Benedic Domine creaturam istam ignis, et sanctifica, ut benedicta sit, in collaudationem nominis tui sancti: ut nullo nocumento sit gestantibus nec videntibus, per Dominum nostrum Iesum Christum, etc...”]

⁴³ Here the E.C. MS. omits the entire section *De nominibus horarum, et angelorum eis praesidentium*, as the Coën would instead utilise Pasqually's hierarchies.

⁴⁴ This line from *Psalm 50:9* is used in the Mass and nearly every grimoire.

⁴⁵ The following section until *De Veste et Pentaculo* is omitted in the E.C. MS. We have included it for posterity.

De Veste et Pentaculo

Vestis [*sit sacerdotis, si fieri potest: si non possit haberi,*] sit linea et nitida, deinde sumat hoc pentaculum factum die et hora mercurii, crescente luna, in charta membrana hœdi ; sed prius dicatur super illo missa spiritus sancti et aspergatur aqua [*baptismali*].



Oratio dicenda quando induitur vestis.

Amor [*in place of Ancor*], Amacor, Amides, Theonias, anitor, per merita angelorum tuorum sanctorum Domine, induam vestimenta salutis ut hoc quod desidero possim perducere ad effectum, per te sanctissime ionada⁴⁶, cujus regnum permanet per omnia saecula saeculorum. Amen.⁴⁷

De modo operationis.

Sit luna crescens et par, si fieri potest et non sit combusta.

Operans sit nitidus et purus, per novem dies ante inc[o]ptionem operis.

Sit confessus et communicatus, habeat fumigium assignatum diei in quo facit opus. Habeat item aquam benedictam a sacerdote, vas fictile novum igne plenum vestem [*et pentaculum, et sint haec omnia debite et rite consecrata*] et præpar[a]ta. Unus e discipulis ferat vas terrenum igne plenum et fumigationes. Alius portet librum, alius vestem et pentaculum, et magister ferat gladium, super quo dicta sit una missa [*de*] spiritu S. [*in place of Sancti*] et in medio cujus sit scriptum hoc nomen : aglaï [*in place of AGLA*] ✠ et

⁴⁶ “Ionada” or “ianoda” is given as “Adonay” in *The Heptameron*. We give the standard English spelling in our translation.

⁴⁷ This oration occurs often in magical grimoires, with an almost identical version in *The Lemegeton*. The *Ars Notoria* and *Liber Iuratus Honorii* also have similar versions.

in alio latere hoc nomen : ✠ on ✠. Eundo ad locum consecrandum dicat semper litanias et discipuli respondeant et cum pervenerit ad locum, ubi vult facere circulum, protrahat circuli lineas ut supra docuimus; et postquam perfecit aspergat circulum aqua benedicta, dicens : asperges me domine, etc.

Magister igitur, jejunio, chastitate et abstinentia ab omni luxu purificatus, triduum totum, ante diem operationis. Die ipso operationis mundis vestibus indutus, cum Pentaculis, fumigiis et rebus ad hæc necessariis ingrediatur circulum et a quatuor mundi partibus invocabit angelos qui præsent septem planetis, septem diebus hebdomadis, coloribus et metallis, quorum nomina, suo loco videbis, et genibus flexit [in place of *flexis*] invocans nominatim dictos angelos, dicit :

“O angeli supra dicti, estote adjuutores meæ petitioni et in adiutorium mihi in meis rebus et petitionibus”;

deinde invocabit angelos [a] quatuor partibus mundi, aeri dominantes, in die illo, in quo facit opus, seu experimentum et imploratis speciatim omnibus nominibus et spiritibus in circulo circumscriptis, dicat:

“O vos omnes, adjutor [adjuro] atque contestor per sedem ionada, per agios, o theos, ischiros, athanatos, paracletus, alpha et omega et per hæc tria nomina Secreta: Aglaï, on, Tetragrammaton⁴⁸, quod hodie digneris adimplere quod cupio.”

His peractis legat conjurationem diei assignatam in qua facit experimentum ut infra dicemus ; quod si pertinaces et refractarii sint, neque obedientes se præstiterint conjurationi diei assignatæ neque preceationibus ante factis, tunc utere sequentibus conjurationibus et exorcismis.

Exorcismus Spirituum aereorum.

Nos facti ad imaginem dei, dotati potentia Dei, et ejus facti voluntate, per potentissimum et corroboratum nomen Dei et [in place of *El*] forte et admirabile vos exorcisamus (hic nominabit spiritus quos volet, cujuscunque ordinis sint) et imperamus per eum qui dixit et factum est, et per omnia nomina Dei, et per nomen ianoda, El, eloim, Eloe, Zebaoth, Eli, on, escerchie, jah, tetragrammaton, Sadar⁴⁹. Dominus deus, excelsus, exorcisamus vos atque potenter imperamus ut appareatis statim nobis hic juxta circulum, in pulchra forma, [videlicet *humana*, & sine deformitate & tortuositate aliqua. Venite] vos omnes tales quia vobis imperamus, per nomen I ✠ et V ✠ quod Adam audivit et locutus est, et per nomen dei, aglaï quod Loth audivit et factus salvus cum sua familia et per nomen ioth quod jacob audivit ab angelo secum luctante et liberatus est de manu fratris sui Esau et per nomen anephexeton, quod Aaron audivit, et loquens et sapiens factus est et per nomen Zebaoth, quod Moïses nominavit, et omnia flumina et paludes de terra Egyp̄ti versæ fuerunt in sanguinem et per nomen escerechie, oriston quod Moïses nominavit [omnes fluvii ebullierunt ranas et ascenderunt in domos Aegyptiorum, omnia destruentes: et per nomen Elion, quod Moïses nominavit] et fuit grando talis qualis non fuit

⁴⁸ Given in *The Heptameron* as “Adonay, per Agios, o Theos, Iskyros, Athanatos, Paracletus, Alpha & ω, & per hæc tria nomina secreta: Agla, On, Tetragrammaton”.

⁴⁹ Given in *The Heptameron* as “Adonay, El, Elohim, Elohe, Zebaoth, Elion, Escerechie, Iah, Tetragrammaton, Sadai”.

ab initio mundi et apparuerunt super terram Aegiptiorum, et comederunt quae residua erant grandini et per nomen Shebes amathia, quod Josua vocavit et remortus est sol cursum : et per Alpha et Omega quod Daniel nominavit, et destruxit Beel et draconem interfecit, et in nomine emmanuel : quod tres pueri Sidrach, Misach et abdenago [in place of *Abednego*] in camino ignis ardentis cantaverunt, et liberati fuerunt : et per hagios et Sedem ianoda, et per ô theos, ischiros athanatos, paracletus ; et per haec tria secreta nomina Aglai, on, Tetragramaton, adjutor [*adjuro*], contestor, et per haec nomina et per alia nomina domini nostri **D ✘ E ✘ I ✘** omnipotentis vivi et veri vos qui vestra culpa de cœlis ejecti fuistis usque ad infernum locum, exorcisamus et viriliter imperamus per eum qui dixit et factum est, cui omnes obediunt creaturæ, et per illud tremendum Dei iudicium, et per mare omnibus incertum, vitreum quod sit [*est*] anti conspectum divinæ majestatis gradiens et potentiale et per quatuor divina animalia [*T.*] ante sedes [*sedem*] divinæ majestatis gradientia, et oculos ante et retro habentia, ert per ignem ante ejus thronum circumstantem, et per sanctos angelos cœlorum **T ✘** et per eam quae ecclesia dei nominatur et per summam Sapientiam appareatis, ad faciendam nostram voluntatem in omnibus prout placuerit nobis, per sedem Baldachia, et per hoc nomen primeum aton quod Moïses nominavit et in cavernis abissi [*abyssi*] fuerunt profundati et absorpti Datan, Coran et Abiron, et in virtute istius nominus Primeum aton totam [*tota*] cœli militiam [*militia*] compellents [*compellente*], maledicimus vobis [*vos*], privamus vos omni officio, loco et gaudio vestro, usque in profundum abissi [*abyssi*] et usque ad ultimam [*ultimum*] diem iudicii vos ponimus et relegamus in ignem æternum, et in stagnum ignis et sulphuris, nisi statim appareatis hic coram nobis ante circulum, ad faciendam voluntatem [*voluntatem*] nostram in omnibus. Venite per hæc nomina ianoda ✘ Zebaoth ✘ ianoda ✘ amioram [*amoriām*], venite, venite, imperat vobis ianoda, ✘ Sadaï, ✘ rex regum potentissimus et tremendissimus cujus vires nulla subterfuge potest creature, vobis pertinacissimis futuris, nisi obedieritis et appareatis que et ignis perpetuum inextinguibilis vos manet. Venite ergo in nomine ianoda, Zebaoth, ianoda, amioram [*amoriām*], venite, venite quid tardastis [*tardatis ?*], festinate, imperat vobis ianoda ✘ rex regum, **El ✘ atï** [*aty*] ✘ **titeip** ✘ **azia** ✘ **hin** [*Hyn*] ✘ **ien** ✘ **minosel** ✘ **achadan** ✘ **vaï** [*Uay*] ✘ **Vaa** ✘ **Eï** ✘ **haa** ✘ **Eie** ✘ **eye** [*exe*] ✘ **ael** [*a El*] ✘ **El** ✘ **El** ✘ **El** ✘ **ahï** [*a Hy*] ✘ **hau** ✘ **hau** ✘ **hau** ✘ **Va** ✘ **Va** ✘ **Va** [*Va*].

Oratio ad Deum, quæ dici debet in quatuor partibus mundi in circulo.

Amorule⁵⁰ [*A Morule*], Taneha, Tatisten [*Latisten*], Rabur, Taneha, Tatisten [*Latisten*] escha, Aladia, Alpha et Omega, Leïste [*Leyste*], oriston, ianoda, ✘ [--- clementissime Pater mi celestis [*calestis*] miserere mei, licet peccatoris, clarifica in me hodierna [*hodierno*] die licet indigno filio tuo tuæ potentia brachium, contra hos Spiritus pertinacissimos, ut ego, te volente, factus tuorum divinorum operum contemplator, possim illustrari omni Sapientia et semper glorificare et adorare nomen tuum. Suppliciter exoro te et invoco ut tuo iudicio hi spiritus quos invoco convicti, [*et*] constricti [*constricti*] veniant vocati et dent vera responsa de quibus eos interrogavero, denique et deferent nobis ea ea quæ per me vel nos præcipietur [*præcipientur*] eis, non nocentes alicui creaturæ, non lædentes, non frementes, nec me sociosque meos, vel aliam creaturam lædentes, et neminem terrentes, sed petitionibus meis, in omnibus quæ præcipiam eis sint obediens. Tunc stans in medio circuli teneat manum prope pentaculum ed dicat : “Per pentaculum Salomonis advocati, per Pentaculum Moïses, per Pentaculum Josue advocati dent mihi responsum verum”. Deinde dicat : “Beralanensis [*Baralanensis*] ✘, Baldachiensis ✘, Paumachia et apologia sedes, per reges, potestatesque magnanimas ac principes propotentes [*præpotentes*], genio Liachida ministri tartaræ sedis [*sedes*], Crimac [*Primac*] hic princeps

⁵⁰ A similar passage exists in *The Sworn Book of Honorius*, CXXXIII: 33.

sedis apologiæ nona cohorte, ego vos invoco et invocando vos conjuro [*atque supernæ Majestatis munitus virtute, potenter impero*] per eum qui dixit et factum est et cui obediunt omnes creaturæ, et per hoc nomen ineffabile ✠ ה'. Tetragram, mema, ton [*Tetragrammaton*] [*cum*] יהוה ✠ IV. ✠ in quo est plasmatum omne sæculum quo audito elementa coruunt, ær concluditur [*concutitur*], mare retrograditur, ignis extinguitur, terra tremit, omnesque exercitus Celestium [*caelestium*] terrestrium et infernorum tremunt, turbantur, et corruunt quatenus cuto et sine mora, et omni occasione remota, ab universis mundi partibus veniatis, et rationabiliter de omnibus quæcumque invocavero [*in place of interrogavero*] respondeatis vos et veniatis pacifice visibiles et affabiles nunc et sine mora, manifestantes quod



cupimus. Conjurati per nomen æterni ✠, vivi et veri Dei ✠ helioren et mandata nostra perficientes, persistentes semper usque ad finem et intentionem mean visibiles nobis et affabiles, clara voce nobis intelligibili [*intelligibile*] et sine omni ambiguitate.⁵¹

Visiones et apparitions

Quibus recte [*in place of rite*] peractis apparebunt infinitae visions et Phantasmata, publantia [*in place of pulsantia*] organa, et omnis generis instrumentis [*instrumenta*] musica S. F. idq. Fit a spiritibus ut terrore compulsi socii abeant a circulo quia nihil adversus magistrum possunt ; post haec videbis infinitos sagittarios cum infinita multitudine bestiarum horribilium [*horribilem*] quae ita se component, ac si vellent devorare socios, et tamen nil timeant. Tunc sacerdos sive magister adhibens manum Pentaculo dicat:⁵² “Fugiat hinc iniquitas vestra virtute vexilla dei ✠ et tunc spiritus obedire coguntur magistro, et socii nihil amplius videbunt.” Diende exorcisator eenes manum prope pentaculum dicat: Ecce Pentaculum Salomonis, a ete rajoute: Moise [*in place of Josue*], quod ante vestram adduxi presentiam [*prosentiam*], ecce personam exorcisatoris in medio exorcismi qui est optime [*optima*]a Deo munitus, intrepidus, providus, qui viribus potens vos exorcizando [*exorcizando*] invocavit et vocat. Venite ergo cum festinatione in virtute nominum istorum aye, Saraye, aye, Saraye, aye, Saraye ne differatis venire per nomina aeterna ✠ Dei ✠ vivi et very Eloy archima ✠ Rabur ✠ et per hoc presens [*proesens*] Pentaculum quod super vos potenter imperat, et per virtutem celestium [*coelestium*] spirituum preceptoris [*praeceptoris*] vestro qui vocatur octinomos.

His peractis sibles in quatuor angulis mundi et videbis immediate magnos motus, et cum videris dicas:⁵³ Quid tardatis? Quid moramini? Quid facitis? Praeparate vos et obedite praeceptoris vestro, in nomine Domini Bathat vel Vachat super abraec ruens, seperveniens a Beor [*Abeor*] , super Aberer.⁵⁴

Tunc immediate venient in sua forma propria et quando videbis eos juxta circulum ostende illis pentaculum coopertum sindone sacro et discooperiatur et dicat:⁵⁵ “[✠ 3.] Ecce conslusionem vestram, nolite fieri inobedientes”, et subito videbis eos in pacifica forma et dicent tibi: “Pete quid vis, quia nos

⁵¹ A similar passage exists in the Byzantine exorcism manual *Great Exorcism*, reproduced by Delatte in 1957, f36v, as well as in *The Sworn Book of Honorius*, CXXXIII: 38. This last section also exists in *The Lemegeton* (*Goetia, Conjunction 1*).

⁵² A similar passage exists in *The Sworn Book of Honorius*, CXXXIII: 47.

⁵³ A similar passage exists in *The Sworn Book of Honorius*, CXXXIII, as well as elaborate instructions for preparing a magic whistle used to call forth the Spirits.

⁵⁴ A similar passage exists in *The Sworn Book of Honorius*, CXXXIII: 56.

⁵⁵ A similar passage exists in *The Sworn Book of Honorius*, CXXXIII: 57.

sumus parati complere omnia mandata tua quia dominus ad haec nos subjagavit”; cum autem apparuevit spiritus, tunc dicas : “Bene veneritis, Spiritus vel reges nobilissimi, quia vos vocavi per illum cui omnes genuflectuntur [*genu flectitur*], celestium [*coelestium*], terrestrium et infernorum, cujus in manu omnia regna regum sunt, nec est qui suae contrarius esse possit majestati, quatenus constringo vos ut hic ante circulum visibiles, affabiles permaneat tamdiu tamque constants, nec sine licentia mea recedatis, donec meam sine fallacia aliqua et veridice perficiates voluntatem, per potentiae illius virtutem, qui mari posuit terminum suum quem praeterire non potest, et lege illius potentiae non pertransit fines suos Dei X sui [*scilicet*] altissimi regis, Domini qui cuncta creavit. Amen.”

Tunc jube quod vis et fiet post haec eis licentia discendendi sic: In nomine ✠ Patris ✠ Filii ✠ Spiritus sancti ✠, ite in pace ad loca vestra, et pax sit inter nos et vos, parati sitis venire vocati.

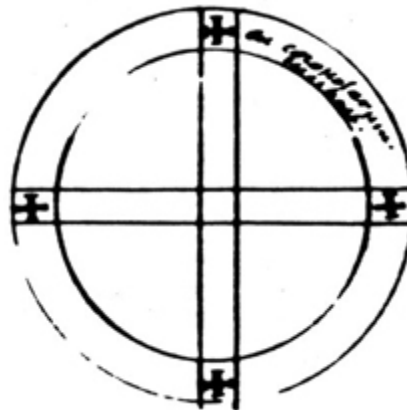
Hæc sunt quae Petrus de Abano de magicis elementis dixit. Ut autem facilius rationes circuli possis cognoscere subjiciam schema unum sic ita ut aliquis velit veris tempore prima hora diei dominicæ circulum facere, is erit ejus modi qui in figura conspicitur. Pagina secunda #914)

Per quatuor dies consecrator figura memoriae⁵⁶

Per orationes: “o Pater creaturarum omnium, Solis et Lunæ”

Tunc, ultima die, debet se balneare et mundis vestibus se induere mundis lecti sterniis uti in loco secreto suffumiget thure, et venias in nocte hora debita cum incense lumine ut nemo te videat, et ante lectum genibus flexis, dic summa cum devotione hanc orationem:

Summe pater piissime novies vel septies: Postea respicias figuram cum reverentia circa caput, et obdormias in lecto indutus lineis vestibus mundis et non dubites quidquid petieris obtinebis; et est per multos probatum quibus concessa sunt Celestia secreta regni. Amen.



⁵⁶ The remainder of the MS. is an extract of the final Oration of the *Ars Notoria* in Latin.

Sequitur oratio quam dicere debes ut supra stat

Summe Deus, Pater piissime, Sanctorum Sanctificator Sanctissime, trinus et unus, altissime rex regum, fortissimo Deus. Omnipotens gloriosissime et dispensator prudentissime, moderator, rector omnium creaturarum visibilium et invisibilium, Deus potentissime cujus terribilis et ineffabilis majestas metuenda, cujus omnipotentia caelum et terra, mare, infernus et omnia quae continet, quam mundi machina admirantur et venerantur, tremunt et obediunt, Deus Sabaoth, invincibilis Deus, fortissimus, insuperabilis acque magnus et immensus, quem capit nullus sensus, super omnia amabilis, instructor admirabilis, eruditor invincibilis magistrorum et doctor doctorum sapientissime, sapientium instructor mitissime, amator humilium benignissime, Deus scientiarum et Deus sapientiarum, in quo sunt omnes thesauri sapientiae et bonae scientiae; qui solus absque labore et sine mora sapientiam et omnem scientiam quemvis [*quamvis*] hominum docere scis et potes si vis: qui es praesentium, praeteritorum et futurorum pervigil inspector et omnium cordium assiduus perscrutator, per quem sumus, vivimus et moriemur, qui sedes super Cherubim intueris solus, abyssos [*abyssos*] dispones, discernis, regis et dirigis universa, confiteor hodie coram sancta et tremenda nimis ineffabiliter gloriosa majestate et coram omnium caelestium virtutum et potestatum consortis gloriosam majestatem laudans ac benedicens [*benedicans*] de Deum et Dominum meum, et invocans nomen tuum magnum et mirabile super me et quod est super omne, deprecor itaque te altissime domine omnipotens adorande. Colende, tremende Deus, magne ianoda⁵⁷ et omnium beatitudinum dignitatum, latitudinum mirabilis dispensator omnium honorum optumorum, cujusque vis largissimus erogatur, ut clementer, abundanter et permanenter digneris super me hodie multiplex donum Spiritus Sancti gratiae infundere, et nunc te, Clementissime Domine, qui Adam primum hominem ad imaginem et similitudinem tuam creare dignatus et immittere dignare et confortare templum corporis mei, et velis in toto corde meo hospitari descendens a splendidissimo templo caelorum lucidissimo gratiae et ineffabilis majestatis omnipotentiae secundum quod mirabiliter in sanctis fidelibus tuis operatus es, sic mitte mihi hodie altissime et benignissime rex aeternae gloriae Deus admirabilis et sanctissimae de sede gloriosae majestatis dominationis tuae, multiplicem benedictus septiformis gratiae tuae spiritum sapientiae et intellectus, spiritum fortitudinis et consilii. Spiritum scientiae et pietatis, spiritum timoris et amoris tui ad cognoscendam tuam incomprehensibilem voluntatem et ad proficienda et intelligenda et miranda valde sancta mysteria [*mysteria*] tua et occulta sapientiae tuae, quae manifestare te decent et quae latent et expediunt tuos scire. Da ut valeam mihi investigare et comprehendere profundam benignitatem, ineffabilem dulcedinem misericordiae tuae immensae pietatis et divinitatis tuae et nunc tu ipse clementissime Domine, qui olim in faciem primi hominis inspirasti spiritum vitae digneris hodie in corde meo clementer et permanenter infundere unum et verum et subtilem et perseverantem, valentem. Rectam et perfectum in omnibus intellectum, memoriam indeficientem vivacem et tenacem, efficacem facundiam Sancti Spiritus gratiam mellitam, ignitam et expeditam et perfluentem, ut de multiplicatione benedictionum tuarum et largiflua permanenter dotatur, omnia contemnenda despiciam et te solum Deus omnium qui es, verum summum et salutiferum et inestimabile omni bonum, super omnia ardentem glorificem, laudem, adorem, benedicam et exaltem, te Regem regum et dominum Dominantium in omni tempore, et semper laus tuae magnificentiae, tuae misericordiae et omnipotentiae sit in ore meo, et anima mea flamescat jugiter et in aeternum coram te qui es omnipotens Deus, omnium Rex, pas summa et sapientia vera, dulcedo insatiabilis, suavitas inaestimabilis, ineffabile gaudium, omnium bonorum, desiderium, beatorum, vita societas et finis gloriosus, qui fuit ab aeterno, et est, semper erit virtus invincibilis, solus impassibilis, splendor

⁵⁷ “Adonai”.

inextinguibilis, benedictio et claritas, honor, laus et venerabilis Gloria ante et ultra omnia saecula saeculorum tempora. Amen.

Oratio sequens habet vim repellendi omnem libinam voluptatis

O Domine, Sancte Pater omnipotens Deus inestimabilis miseri cordiae et pietatis immensae, Jesu Christe, piissime conditor, reparator et gubernator generis humani Spiritus Sancte Paraclitus fidelium omnium amator, qui tribus digitis apprehendisti molem terrae, liberas in pondere montes et colles in statera, et qui facis inscrutabilia et magna mirabilia solus, cum nihil sit quod possit resistere tuae voluntati, cujus viae investigabiles defende animam meam et libera cor meum de pravis hujus mundi cogitationibus, incensas libidines et omnes fornicationes in me potenter extingue et reprime, ut actibus tuis intentius delectetur et augeatur in me virtus Spiritus Sancti per salutem et remunerationem fidelium in salutem animae meae et corporis mei ac cordis mei summe piissime Deus; conditor ac redemptor et reparator generis humani, ego servus tuus, et filius ancillae tuae, opus manuum tuarum, misericordissime Deus et redemptor ante conspectum tuae majestatis immensae gemebundus assisto clamans, deprecans, postulans instanter toto cordis affectu ut me miserum peccatorem de tua magna misericordia confidentem recipias, me scientiis ac scripturis eloquentem audiverint verba mea, in corde suo melliflua sentiant qui viderint et audierint sapientes, mansueti, superbi, humiles, cunctanter cum tanta humilitate audiant, intelligant et mea verba bene sentiant melliflua, deifica, pacifica, tuorum beneficiorum exhibitorum considerata, qui vivis et regnas nunc et in aeternum. Amen.

Nota. Si aliquid ignotum tibi scire volueris et maxime de scientiis, lege istam orationem: “Confiteor tibi Pater hodie caeli et terrae...”⁵⁸ trina voce, et semper in fine debes exprimere id pro quo postulas exaudiri ✠ postea desero. Quando volueris ire dormitum dicas flexis genibus orationem: “Theos, per totum deinde Psalmum qui habitat, cum verticulo, emitte Spiritum Tuum;” et vade dormitum et cape figuram ad hoc deputatam et pone sub aure dextra et hora secunda noctis vel tertia, videbis ea quae postulasti, et scias sine dubio quia experieris et scribe ad manum dextram alpha et omega cum signo crucis, et pone eandem manum sub aure dextra et eadem die jejunabis in cibis quadragesimalibus semel comedendo.

⁵⁸ See *Matthew 9:25* & *Luke 10:21*.



**ÉLUS COËNS BMG MS. 4129
DE CIRCULO ET EJUS COMPOSITIONES**

FACSIMILE

De Circulo et ejus Compositione

Circulorum autem ratio non est una et eadem semper;
Sed pro ratione spirituum invocandorum, locorum, temporum,
dierum et horarum mutari solent: oportet enim in constitutione
circulo considerare quo tempore anni, quo die, et Stella et regioni
praesint et quas functiones habeant. fiant igitur tres circuli
scilicet novem, et qui dextral unus ab alio palmum unum
et in medio circulo, scribe primo nomen hora in qua facis
opus; 2.º nomen angeli hora; 3.º sigillum angeli hora;
4.º nomen angeli qui praestet ei diei in qua tu facis opus
ministeriorum ejus. 5.º nomen temporis praesentis; 6.º nomen
spirituum regnantium in ea temporis parte; parte et ei
praesidentium; 7.º nomen capitum signi regantis ea temporis
parte qua facis opus; 8.º nomen loci (scilicet secundum campum)
temporis in qua facis opus. 9.º et pro complemento iudicii circuli.
Scribe nomina Solis et Luna secundum praedictam temporis
rationem: mutato enim tempore mutantur et nomina; in
superiore autem circulo assignantur in quatuor angulis
nomina angelorum aeri praesidentium eo die quo facis
opus regis, anguli sunt pentagoni in inferiore circulo scribe
quatuor nomina divina crucibus interpositis. in medio circuli
ad orientem scribatur alpha, ad occidentem scribatur omega.
Dividat quarto crux medium circuli. perfecto circulo
secundum rationem infra scriptam procedat
De Consecrationibus et primo de circuli benedictione.

2.
 Postquam rite profecerit circulus, asperge eum aqua
 benedicta et dic: Asperges me Domine Bishop et mundabor,
 Lavabis me &c

Benedictio fumigiorum

Side in ultimã paginã Euchiridionis Sicut pro benedictione ignis.

De Veste et Pentaculo.

Vestis sit linea et nitida, Deinde sumat hoc pentaculum
 factum die et horã mercurii, Crescente lunã, in chartã
 membranã hãdi; Sed prius dicatur Super illo missa spiritus
 Sancti et aspergatur aquã.



Oratio dicanda quando induitur Vesta.

Amor, amacor, amider, Theodoniar, anitor, per merita angelorum
 tuorum Sanctorum, Domine, induam vestimenta Salutaris
 ut hoc quod desidero possim perducere ad effectum, porte
 Sanctissime ionada, cujus regnum permanet per omnia
 Saecula Saeculorum. Amen.

De modo operationis.

Rt luna Crescere et pur, si fieri potest et un sit

3

combusta. operans sit nitidus et purus per novem dies
ante incipionem operis sic confessus et communicatus
habeat fumigium assignatum diei in qua facit opus. habeat
item aquam benedictam a sacerdote, vas fictile novum
et vestem et pro parte unius e. discipulis ferat vas terentium igne plenum
igne plenum et fumigatione. Alius portet librum, alius
vestem et pentaculum et magister fertet gladium super
quo dicta sit una missa spiritus s. l in medio cuius
sit scriptum hoc nomen a glai + et in alio latere hoc nomen
+ ou +. cum ad locum consecrandum dicat Semper litanias
et discipuli respondeant et cum pervenerit ad locum ubi vult
facere circulum, protrahat circuli lineas ut supra docuimus
et postquam profecerit aspergat circulum aqua benedicta
dicens: Asperget me Domine &c.

Magister igitur jejunio chastitate et abstinentia ab
omni libere purificatus, triduum lotum ante diem operationis,
die ipso operationis mundis vestibus indutus cum Pentaculis
fumigiis et rebus ad hoc necessariis ingredietur circulum et
a quatuor mundi partibus invocabit angelos qui praesunt
Septem planetis, Septem diebus hebdomadis, Coloribus et
metallis, quorum nomina suo loco videbis, et genibus flexis
invocans nominatim dictos angelos, dicit: O angeli supra dicti
estote adjuvatores meae petitioni et in adiutorium mihi in
meis rebus et petitionibus, deinde invocabit angelos quatuor
partibus mundi, aeri dominantes, in die illo in quo facit
opus sue experimentum et imploratis speciebus omnibus
nominibus et Spiritibus in circulo circumscriptis, dicat: O vos
omnes, adjuvator atque contestor per sedem ianoda, per
agios o theos ischiroas arthanatos paracletus plpba
et omega et per haec tria nomina Secreta a glai, ou,

4
tetragrammaton, quod hodie digneris adimplere quod cupio.
his sanctis legas conjurationum dei assignatam in qua
facit experimentum ut infra dicimus; quod si pertinaces
et refractarii sint, neque obediunt se praestiterint
conjurationi dei assignatae neque precationibus factis,
tunc utere sequentibus conjurationibus et exorcismo

Exorcismus, Spirituum aereorum.
Nos facti ad imaginem dei, dotati potentia dei, et ejus facti
voluntate, per potentissimum et potentissimum et corroboratum
nomen dei, et forte admirabile, vos exorcisamus (hic nominabit
spiritus quos volet, cujuscunque ordinis sint) et imperamus
per eum qui dixit et factum est, et per omnia nomina dei,
et per nomen iamda El, elaim, Eloc, Lebaath, Eli, on,
eterehie jah tetragrammaton, Sadar. Dominus deus
excelsus exorcisamus vos atque potenter imperamus ut
appareatis statim nobis hic juxta circulum, in pilebica
forma, vos omnes tales quia vobis imperamus, per
nomen I + + + quod Adam audivit et locutus est, et per
nomen dei aglai quod loth audivit et factus salvus cum
sua familia et per nomen ioth quod jacob audivit
ab angelo secum luctante et liberatus est de manu
fratris sui Esau et per nomen anepheeton quod Aaron
audivit et loquens et sapiens factus est et per nomen
Lebaath quod Moises nominavit et omnia flumina
et paludes de terra Egypti versa fuerunt in sanguinem
et per nomen eterehie oriston quod Moises nominavit
et fuit grando talis qualis non fuit ab initio mundi
et apparuerunt super terram Aegyptiorum et
comedunt quae residua erant grandini et per

5.

nomen Semes Amathia quod Jo. sua Vocavit et remoratus
 est. Sol Cursum: et per nomen alpha et omega quod
Daniel nominavit et destruxit Beel et Draconem
 interfecit, et in nomina immanuel quod tres pueri
Edraech, Misach et abduago per bagios et Sedem
ianoda, et per 5 theos, isobios ethanatos paralelus;
 et per haec tria secreta nomina aglai, on, thagramaton
 Adjutor, contestor et per haec nomina et per alia nomina
 Domini nostri D + E + I + omnipotentis viri et veri vos qui
 vestra culpa de caelis ejuti fuistis usque ad infernum locum,
 exorcisamus et viriliter imperamus per eum qui dixit et factum
 est, cui omnes obediunt creaturae, et per illud honorandum
 in iudicium, et per mare omnibus incertum, vobis quod
 Et ante conspectum divinae majestatis gradibus et potentiale
 Ipe quatuor divina animalia ante sedem divinae majestatis
 gradientia, et oculos ante et retro habentia, et per ignem
 ante ejus thronum circumstantem, et per sanctos angelos
 caelorum T + et per eam quae ecclesia dei nominatur et per
 summam sapientiam omnipotentis dei viriliter exorcisamus,
 ut vobis hic ante circulum appareatis, ad faciendam
 nostram voluntatem in omnibus prout placuerit vobis,
 per sedem Baldachia et per hoc nomen primicum aton
 quod Moises nominavit et in cavernis abissi fuerunt
 profundate et absorpti Datan, Coran et Abiron, et
 in virtute istius nominis primicumaton totam caeli
 militiam compellentis, maledicimus vobis, privamus
 vos omni officio, loco et gaudio vestro, usque in
 profundum abissi, et usque ad ultimam diem

judicii nos ponimus et relegamus in ignem aeternum, et in
 stagnum ignis et sulphuris, nisi statim appareatis hic
 coram nobis ante circulum, ad faciendam voluntatem
 nostram in omnibus. Venite per haec nomina ianoda +
Zebaoth + ianoda + amioram, venite, venite, imperat
 vobis ianoda + Sadaï + rex regum potentissimus? et
 tremendissimus cujus vires nulla subterfugere potest creatura,
 vobis pertinacissimis futuris, nisi obedieritis et appareatis
 ante hunc circulum, affabiles subito, tandem ruina
 flebilis, miserabilis quae et ignis perpetuum inextinguibilis
 vos manet. Venite ergo in nomina ianoda, Zebaoth, ianoda
amioram, venite, venite, qui Sardastis, festinatis, imperat
 vobis ianoda + rex regum, El + ati + titeip + azia + hu +
iu + minosel + achadan + Vai + Vaa + Ei + baa + Eie +
eye + acl + El + El + El + abi + ban + ban + ban + va + va +
va +

Oratio ad Deum quae dici debet in quatuor
 partibus mundi in circulo.

Amorale, Tancha, Tatesten, Nabur, Tancha, Tatesten Chiba,
 Aladia, alpha et omega, Heiste, oriston, ianoda, + [—
 Clementissime Pater mi celestis, Misere mei licet peccatoris,
 clarifica in me hodiernam die licet indigno filio tuo tua
 potentiae brachium contra hos spiritus pertinacissimos, ut
 ego, te volente, factus tuorum divinarum operum contemplator,
 possim illustrari omni sapientia et semper glorificare
 et adorare nomen tuum. Suppliciter oro te et invoco
 ut tuo iudicio hi spiritus quas invoco convicti, contracti
 veniant vocati et deno vera responsa. De quibus eos
 interrogavero, denique et. Deferant vobis ea quae per
 me vel vos precipiantur eis, non nocentes alicui creaturae?

7.

non cedentes, non frumentes, nec me sociosque meos, vel aliam
 creaturam cedentes, et neminem terrenter. Sed postitionibus
 meis, in omnibus quae precipiam eis sint obedienter. Iam
 stans in medio Circuli teneat manum propriè pentaculum
 et dicat: per pentaculum Salomonis advocati, per Pentaculum
 Moïse, per pentaculum Josue advocati dabo tibi responsura
 verum. Deinde dicat: Beralanensis + Baldaubiensis +
 Baumackia et apologia Sedes, per reges, potestatesque
 Magnanimas ac principes potentates, genio diachide
 ministri tartarorum Sedis, Brimac hic Princeps Sedis apologia
 novâ coporte, ego vos invoco et invocando vos conjuro per
 eum qui dixit et factum est et cui obedunt omnes creaturae,
 et per hoc nomen ineffabile + STT. tetragram, m. ma, ton,
 IIII + IV. + in quo est plasmatum omne saeculum. quo
 auditu elementa corrumpunt, aer concluditur, mare retrograditur,
 ignis extinguitur, terra tremit, omnesque exercitus Caelorum
 terrestrium et infernorum tremunt, turbantur, et corrumpunt,
 quatenus cito et sine morâ, et omni occasione remota, ab
 universis mundi partibus veniat, et rationabiles de
 omnibus quacumque invocaveris respondeatis vos et veniat
 pacifice visibilis et affabilis nunc et sine morâ
 manifestantes quod cupimus. Conjurati per nomen aloni
 + Y + vivi et qui dei + helion, et mandata nostra
 perficentes, persistentes semper usque ad finem et intentionem
 meam visibilis vobis et affabilis, clarâ voce vobis intelligibili
 et sine omni ambiguitate.

VISIONES ET APPARITIONES.

+² Quibus recte praectis apparebunt infinita visiones et
 Phantasmata, publicata organa et omnis generis -
 instrumenti Musica s. f. idq. fit à Spiritibus ut terrore...
 compulsi abeant à circulo quia nihil adversus magistrum
 possunt; post haec videbis infinitos sagittarios cum infinita
 multitudine bestiarum horribilium quae etiam se componunt
 ac si vellent devorare socios, et tamen nil timeant. tunc
 Sacerdos sive magister adhibens manum Bentaculi dicat
 fugiat hinc iniquitas vestra virtute scilli Dei + et time
 Spiritus obediens coguntur magistro, et socii nihil amplius
 videbunt. Deinde exorcizator tenens manum prope bentaculum
 dicat: ecce Bentaculum Salomonis, Moise, Josue, quod ante
 Vestram adduci presentiam, ecce personam exorcizatoris
 in medio exorcismi qui est optima à Deo invenitur, intrepidus,
 providus, qui sibi potens vos exorcizando invocavit
 et locat. Venite ergo cum festinatione in virtute
 nominum istorum aye, Saraye aye Saraye, aye Saraye
 ne differatis venire per nomina aeterna + Dei + viri et viri
Eloij archima + Nabar + et per hoc presens Bentaculum
 quod super vos potenter imperat. et per virtutem celestium
 Spirituum Dominorum vestrorum et per personam exorcizatoris
 conjurati, sedinale, venite et obedite preceptori vestro qui
 vocatur octinomos.

his praectis sibi in quatuor angulis mundi
 et videbis immediate magnos motus; et cum videris
 dicas: quid tardatis? quid moramini? quid facitis?
 preparate vos et obedite preceptori vestro, in nomine
 Domini Bathab vel Sachab super abra meus,
 superveniens à Beor, super aber.

tunc immediati venient in sua forma propria
 et quando videbitur eos iuxta circulum ostende illis

9

portaculum coopertum Sindone sacro et decorariatur
et dicat: +. ecce conclusionem vestram, nolite fieri
inobedientes, et subito videbis eos in pacifica forma et
dicunt tibi: Petre quid vis, quia nos sumus parati
compleri omnia mandata tua quia dominus ad hoc nos
subjugavit; Cum autem approuerit Spiritus tunc dicas:
bene venoritis Spiritus dei regis nobilissimi, quia vos
vocari per illum - cui omnes genuflectuntur (caelestium,
terrestrium et infernorum, cuius in manu omnia regna
regum sunt, nec est qui sua contrarius esse possit
Majestati, quatenus construngo vos ut hic ante circuitum
uisibiles, affabiles permaneat tandem tamque constantes,
nec sine licentia mea recedatis, donec meam sine
fallacia aliqua et cordice perficiatis voluntatem
per potentiam illius virtutem, qui mari producit hominum
Sunde quem praeterita non potest, et legibus potentiam
non portansit fines suos Dei + ecce altissimi regis
domini qui cuncta creavit. Amen.

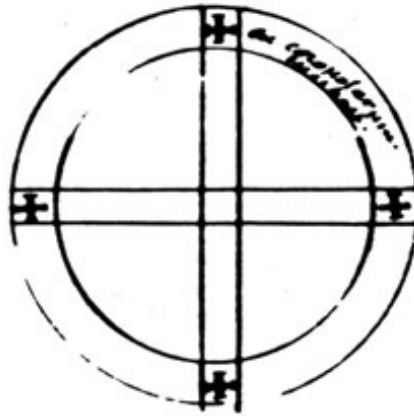
Tunc jube quod vis et post haec eis licentia dicens:
Sic in nomine Patris + filii + Spiritus sancti + ite
in pace ad loca vestra, et prout sit inter nos et vos, parati
sitis venire vocati.

haec sunt quae Petrus de Abano de magis Clementia
dixit. ut autem facilius rationes circuli potius cognoscere
subjiciam vobis unum. Te ita ut aliquis velit vos
tempore prima hora diei Dominica verbum facere, esset
ajusmodi qui in figura inspicitur. Regia secunda #

Et quatuor dies consecratur sequa memoria

per orationem: o. Salus creaturarum omnium Solis et Luna...
 tunc ultimâ die debet se baluere et mundis vestibus
 se induere mundis lecti stans uti in loco sacro suffragor
 thure, et venias in nocte horâ debitt cum incenso lumine
 ut nemo te videat et ante lectum genuibus, locis die
 summâ cum devotione hanc orationem.

Summe Pater piissime. novies vel. Septies: Postea
 respicias figuram cum reverentiâ circa caput, et
 obdormias in lecto iaditas lineis vestibus mundis
 et non dabis quidquid petieris obtinebis; et est per
 multos probatum quibus concepta sunt Celestia Sancta
 requi. Amen.



Sequitur oratio quam dicere debes ut supra stat.

Summe Deus, Pater piissime, Sanctorum Sanctificator
 Sanctissime, trinus et unus, altissime rex regum, fortissime
 Deus, omnipotens gloriosissime, et dispensator potentissime,
 Moderator, rector omnium creaturarum visibilium
 et invisibilium. Deus potentissime cujus terribilis
 et ineffabilis majestas metuenda, cujus omnipotentia

caelum et terra, mare infernus et omnia: quae continent
quam mundi machina Admirantur et venerantur, honorant
et obediunt, Deus Sabaoth, invincibilis Deus, fortissimus
insuperabilis aequus magnus et immensus, quem capit
nullus: cuius super omnia: invariabilis, instructor admirabilis,
eruditor invincibilis magistrorum et doctor doctorum
Sapientissime, Sapientium instructor mitissime, amator
humilium benignissime, Deus Pientiarum et Deus
Sapientiarum in quo sunt omnes thesauri Sapientiae
et bona Pientiae: qui Solus absque labore et sine
Mora Sapientiam et omnia Pientiam quavis hominum
docere vis et potes si vis: qui es praesentium praesentium
et futurorum praesentium inspector et omnium conditor, effector
conservator, per quem Piumus vivimus et aequimus,
Iqui Sedes super Cherubim * interior Solus, abissus, diopis,
discernis, regis, et digne conversas, confiteor hodie coram
sanctis et tremenda nimis ineffabiliter gloriosa maiestate
et coram omnium celestium virtutum et potestatum consortio
gloriosam maiestatem laudans ac benedicens te Deum et
Dominum meum, et invocans nomen tuum magnum et mirabile
super me et quod est super omne nomen, deprecor itaque
te altissime Domine omnipotens adorandi, colendi, benedici
Deus magna laude + et omnium beatitudinum dignitatum,
latitudinum mirabilis dispensator omnium bonorum operum
cuiusque vis largissimus exoratur, ut clementer abundanter
et permanentiter digneris super me hodie multiplicare
Spiritus Sancti gratiam infundere et nunc te clementissime
Piume qui Adam + primum hominem ad imaginem
et similitudinem tuam creare dignatus et immittere

dignare et confortare templum corporis tui, et velis in toto
 corde meo hospitari ut videam à Splendidissimo templo
 caelorum lucidissimo gratia et ineffabili maiestatis —
 omnipotentia) Secundum quod mirabiliter in sanctis
 fidelibus tuis operatus es, sic mitte mihi hodie altissime
 et benignissime rex aeternae gloriae Deus admirabilis et
 Sanctissimus de Sede gloriosae maiestatis Dominationis
 tuae multiplicem benedictus septiformis gratiae tuae
 Spiritum Sapientiae et intellectus, Spiritum fortitudinis
 et consilii, Spiritum Scientiae et pietatis, Spiritum
 timoris et amoris tui ad cognoscendam tuam —
 incomprehensibilem voluntatem et ad proficienda et
 intelligenda et miranda — valde Sancta mysteria tua
 et occulta Sapientiae tuae quae manifestare te vident
 et quae latent et expediunt: tuos Sive. Da ut valeam
 mihi investigare et comprehendere profundam benignitatem
 ineffabilem dulcedinem misericordiae tuae immensam pietatis
 et divinitatis tuae, et nunc tu ipse clementissime
 domine qui olim in faciem primi hominis inspirasti
 Spiritum vitae digneris hodie in corde meo clementer
 et permanenter infundere unum et verum et subtilem —
 et perseverantem, valentem, rectum et perfectum in
 omnibus intellectum, memoriam indeficientem vivacem
 et tenacem, efficacem facundiam, Sancti Spiritus gratiam
 mellitam, ignitam et expeditam et perfluentem, et de
 Multiplicatione benedictionum tuarum et largifluam
 permanenter potatur, omnia contemnenda despiciam
 et te solum Deus qui omnium qui es, verum summum
 et salutiferum et inestimabile muni bonum. Amen.

omnia ardentius glorificam, laudam, adoram, benedicam...
 et exaltem, te regem regum et dominum dominantium
 in omni tempore, et semper laus tua magnificentia, tua
 misericordia et omnipotentia. Sit in ore meo, et anima
 mea flammescat jugiter et in aeternum coram te qui es
 omnipotens deus, omnium Rex, pater Summus et sapientia
 vera, dulcedo insatiabilis, suavitatis inestimabilis, ineffabile
 gaudium, omnium bonorum desiderium beatorum, vita societas
 et finis gloriosus, qui factus es ab aeterno, et es semper erit
 virtus invincibilis, solus impassibilis, splendor instinguibilis,
 benedictio et claritas, honor, laus et venerabilis gloria, ante
 et ultra omnia ^{tempora} saecula saeculorum. Amen.

Oratio sequens habet vim repellendi omnium libidinum
 voluptatis.

O Domine sancte Pater omnipotens deus inestimabilis
 misericordiae et pietatis immensa, iesu christe, piissime
 conditor reparator et gubernator generis humani spiritus
 sancte Paraclitus fidelium omnium amator, qui tribus
 digitis apprehendisti molem terrae, liberas in pondere
 montes et colles in statera, et qui facis inscrutabilia
 et magna mirabilia. Solus, cum nihil sit quod possit
 resistere tuae voluntati, cujus via investigabilis defende
 animam meam et libera eor mecum de pravis huius
 mundi cogitationibus, incensas libidines et omnes
 fornicationes in me potenter extingue et reprime,
 at actibus tuis intencius delectetur et augeatur
 in me virtus spiritus sancti per salutem
 et remunerationem fidelium in salutem

anime mee et corporis mei ac cordis mei Summe piissime
 Deus; Conditor ac redemptor et reparator generis humani,
 ego Servus tuus, et filius ancillae tuae, opus manuum tuarum
 Misericordissime Deus et redemptor ante conspectum tuum
 maiestatis innocuae gemitibus assistens clamo, deprecans,
 postulans instanter toto cordis affectu ut me miserum
 peccatorem de tua magna misericordia confidenter
 recipias, me Pientissae Scripturae eloquentem audierint
 verba mea, in corde suo melliflua sentiant qui viderint
 et audierint sapientes, mansueti, superbi, humiles, cum tantum
 humilitate audiant, intelligent et mea verba bene
 sentiant melliflua, deifica, pacifica, tuorum beneficiorum
 exhibitorum considerata, qui vivis et regnas cum et in
 aeternum. Amen.

Nota. Si aliquid ignotum tibi scire volueris, et maxime
 de Pientissae, Legi istam orationem; Confiteor tibi pater
 hodie, Caeli et terra trinae vocis, et semper in fine debes
 exprimere id pro quo postulas exaudiri + postea desero
 quando volueris ire dormitum dicas flexis quibus orationem
 Theos per totam deinde Psalmum qui habitat, cum verticulis,
 emitte Spiritum tuum, et vade dormitum, et cape figuram
 ad hoc deputatam et pone sub aure dextra, et hora secunda
 noctis vel tertia videbis ea quae postulasti, et scias sine
 dubio quia experieris, et scribe ad manum dextram
 alpha et omega cum signo crucis, et pone eandem manum
 sub aure dextra, et eadem die jejunabis in cibo
 quadragesimalibus semel comedendo.

